

THE REFORMER.

Run ye and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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[From the Olive Branch]

SECTARIAN CORPORATIONS.

In our last we pledged ourselves to set forth to the nation, the dangers which may be justly apprehended from the strange but eventful combination of the clergy of the orthodox faith in the present day. Schemes have been devised to reach the pockets of the people, which have been the more successful because they have been supposed to have proceeded from motives that could not be impeached; from a pure desire to inculcate the religion of Jesus, and to disseminate the scriptures of divine truth far and wide throughout the world. Under this specious and imposing mask they have proceeded in their career of ambition for the last ten or fifteen years. It is observable that nearly all these reverend gentlemen greet each other as friends; their *sectarian* differences are laid aside; and the whole body combine to bring about a project which they know would be a vain effort for any single sect to attempt. The maxim that a house divided against itself must surely fall, is familiar with them; they know that a clerical aristocracy is not so easily established in a country whose civil institutions all forbid such a state of things; and, therefore, if it be brought about at all, it must be the effect of preconcerted plans. These people approach their object with great caution; but there is no question their aim is a *church establishment*; a union between the civil power and the ecclesiastical; an alliance between Church and State. Having once effected this darling object of their ambition, and being thus authorized to call on the civil power with impunity, to further their plans of

selfish aggrandizement, their point is gained. They have resorted to means which is now familiar with the public. That is, of educating, annually, a batch of pious young men to the ministry. These theologians, being once enlisted in the cause of orthodoxy, know nothing of the mystery which brought them there, or procured their education; but considering themselves, in honour and interest, as well as principle, bound to promote the doctrines and tenets of these sects; like hirelings, they do not hesitate for a moment to lend their aid to their teachers. This is one source of power that they have aimed at, and which may be considered not the least. It is natural that young men, owing their elevation and consequence in life, to what may appear to them a generous and spontaneous liberality, should consider themselves bound to promote the views and interests of their patrons. It is thus that the soldiers of this standing army of the church militant are recruited and prepared to operate as agents in the secret but steady system of ecclesiastical ambition. There is an ardour in youth that seldom tires; and counting upon the zeal of these shoots of the orthodox faith, dispersed over the entire face of the land, and in constant correspondence with the prime movers of the system, the charge of their education in comparison with the influence they may have over the minds of the people, is a matter of no consideration. It is a link in the plan, that by its operation rather recruits their funds than absorbs them. These pious young men, with sanctified looks, and habited in black, have their parts assigned them in the general scheme of contribution;

and they perfectly know how to acquit themselves in their several vocations: some are busied in spreading *tracts*, for which they collect the money; some in watching the progress of liberal opinions, and endeavouring to combat them at the very source from whence they emanate, declaiming against their demoralizing tendency; some are stationed to watch over the press, & sound the tocsin of alarm if any thing appear to militate against the views they entertain of ultimately arriving at power. And hence the corps ecclesiastic annually sent out into the world in order to propagate the doctrines of the orthodox faith, have their usefulness; and directly lend their aid to the end in view. There is something very imposing upon weak and credulous minds on occasions where people assume so sacred a character as being the vicegerents of God on earth. It gives them a sort of pre-eminence of sanctity and reverence, which appals the timid mind and holds it in complete subjection. Having gained possession of the feelings, the conscience yields of course; and hence every avenue to the mind, which might otherwise act independently, is blocked up, and predisposed to further their views and to consider all opposition to their ambitious designs as blasphemy, as heresy, as tending to destroy the precious ligaments of society, and of throwing the whole into a state of moral confusion and religious debasement.

This is but a faint picture of what we shall hereafter present. We are now only sketching the drapery of the picture; we shall give the outline with a boldness that shall show that no consideration whatever shall deter us from the task; and as long as we continue in the belief that there is in this country a settled plan so to order things (no matter through what channel) to connect the ecclesiastical power with the civil, we shall persevere in exposing their wicked designs.

[From the same.]

The task which has devolved upon us of exposing and developing the entire plans of the orthodox clergy of this country, in their march of *ambition*, embraces so wide a field, and touches so many reflections incident to the human character, so many prejudices which beset it from infancy to mature age, that we hardly know where to begin a succeeding number when the preceding is thrown from our hands.

One thing is clear; and whoever has closely observed the current of human thought and human belief, they will find that every age has its peculiarities. There has been the Philosophic age, the Political age, the age of Calculation, the Fanatic age, the age of Bigotry, the age of Speculation, the age of False Philosophy, the age of *Intolerance*, and the age of *Tolerance*; and we may thank God for all his mercies and all his blessings that we live in the latter age. It is one of the most precious gifts of heaven, and if we should slumber in security, under an idea that *ecclesiastical ambition* did not abound in every age, we should mistake the shadow for the substance, and surrender ourselves to a fatal illusion of the mind.

Having in a former number noticed some of the steps taken by the orthodox clergy to entrench themselves in power, and to gain the darling object of their ambition by enlisting the civil authority in their behalf, we shall proceed to show and elucidate their various proceedings in the career of usurpation. We disclaim any thing like sounding an empty alarm. Our motives on this head, we trust, are above suspicion. We judge of them with all the charity of our natures; but when we advert to history, and connect their present measures with the annals of the world, it gives an impulse to our feelings which cannot be resisted. From their *Missionary Societies*, which are instituted for the ostensible purpose of furnishing the heathens of Asia, Australasia, Africa, and America, with min-

isters, the friends of an ecclesiastic establishment derive immense sums of money, which is accumulating every moment and gaining that strength and power, which is prepared to be set in motion on some future occasion, with the greatest possible effect towards accomplishing their designs. Connected with the main object of putting their hands into the pockets of the people with impunity, they have several devices in the great system of Missionary plans. They have societies to constitute ministers of individual orthodox congregations, trustees for life, of these missionary societies; who, without doubt, have a very influential control over the funds obtained from the people; and consequently have the direction of them. There are numerous branches associated and allied with the main design. They have their Female Mite Societies, Juvenile Societies, Missionary fields of corn, *Rag Bag Societies*, and Missionary *Scrap Societies*! Such is the rapacity of these men, and such are the means to which they resort.

[From the *Religious Inquirer*.]

"Examples teach when precepts fail—
But both together best prevail."

We have frequently warned our readers against the approaches of clerical domination, and the various arts which are practised against our liberty and happiness. We have denounced the unnatural coalition of discordant sects for the support of National Tract and other similar societies, as a means of chaining down the minds of the rising generation, and of shutting the door of free inquiry. The objects of these associations, as we fully believe, is to exalt a few by granting special privileges at the expense of the remainder, and thus to put a yoke on the neck of our descendants which our fathers were unable to bear. The accumulation of wealth is the concentration of power, and the amalgamation of sects whose tenets are in diametrical opposition,

clearly indicates the nature of the objects. Whether those who anathematize the National and State governments for daring to choose their own chaplains, are the proper and safe depositaries of power, let every man judge for himself. Our readers hardly need be told, that numbers in our country anticipate the time when the *Church* shall wield the sceptre of civil power, and exact *tithes* as the reward of their *pious* labours. Those who dare judge of the future by the record of past times, are at full liberty to examine the *picture* of what would be a *reality*, should our country ever be visited by the curse of a *national establishment*.

[From the *Christian Intelligencer*.]

RELIGIOUS AMALGAMATION.

I have often told my Methodist friends, that the fair speeches and soft words of the orthodox, were only designed to deceive them—that they have no fellowship for them at heart—that their object in proffering them the hand of friendship, was only to make them "hewers of wood and drawers of water"—to untie their purse-strings and to make them every way subservient to the building of their spiritual Babel—and when they had become sufficiently rich and powerful, the mask would be thrown off, and the manner in which their wealth and power would be used, might be easily learnt from the history of past ages. It seems from the following extract from the Methodist Magazine for August, 1827, page 350, that they have begun to see through the disguise of their professed friends, and have begun to fear that unless they "are found at their post awake," they will be made "drawers of water and hewers of wood, or be scattered abroad to become victims to the beasts of the wilderness." J. W. H.

THE EXTRACT.

"We do not know that Dr. Brownlee has ever made any attempt to draw us into a general union of Tract and Sunday School associations. But this we know, that those who hold, or have heretofore held, a similar language respecting our orthodoxy, and who are as strenuous supporters of unconditional decrees, and eternal reprobation, have not scrupled to invite us most cordially

to amalgamate; and we were half inclined to listen to their invitations; until some recent events have opened our eyes, and put us on the look out; and while under the influence of such a lulling anodyne as was perpetually administered, seemingly without fee or reward, we had begun to dream of the 'golden age' of universal 'peace and good will' among the discordant sects and parties, and felt a sort of regret that we had ever put on the controversial sword. Whether this was a delusive dream produced partly by our predisposition to peace, and partly by the causes already hinted at, or whether it was a sober reality produced in our mind by the convictions of truth, time alone will decide. At present, we hope to be found at our post awake, keeping a watchful eye on those who are surrounding our camp, that our little army may not be taken by surprise, and either made tributary to others, and become 'drawers of water and hewers of wood,' or scattered abroad to become victims to the wild beasts of the wilderness."

ONE DENOMINATION—IN THIS COUNTRY.

A late writer in the *Boston Recorder*, under the head of "*Christian Union*," in expressing his disapprobation of a sentiment in a previous number of the Recorder, viz. "that it would be undesirable for christians of different denominations to be united in one," says:

"Look at the history of New England during a century and a half, the *whole* management of civil and ecclesiastical things, comparatively speaking, was under the control of *one* denomination. And in what country did political, scientific, and *religious* knowledge, and what is more, *ardent piety* and *devotedness to God*, ever flourish better?"

It is the wish no doubt of the New England Clergy and their partizans, that the management of this whole country, should, in the same manner,

be in the hands of *one denomination*, and that denomination to be their own.

The following extract from the Warren, Rhode Island Gazette, presents some striking traits in the management of the civil and ecclesiastical concerns of New England, when in the hands of *one denomination*.

OUR "PIOUS" FOREFATHERS.

"It is deemed almost as great a crime as sacrilege to doubt the piety of the puritanic settlers of this country; and it may not be well to reflect on the life and manners of a people who have been dead for centuries, but to hear it asserted and the assertion daily repeated, that there never was a people on the face of the globe their equal for morality and virtue, the temptation to contradict it is beyond our power to control. The Plymouth settlers considered themselves a persecuted people, seeking a wilderness where they might say their prayers in their own way; indeed such was the very fact—they were flying from the reach of those who would set up an unwarranted dominion over the mind, but still that did not make them a "*pi-ous*" people, nor did this attempt to curb their opinion teach them to respect the opinions of others: on the contrary, they set foot upon New England with the determination of establishing *their own doctrine* at all events, & to compel all who should follow them across the ocean, to believe as they did. And the sequel shows that they did not repent of nor correct the error, for when a Quaker showed himself among them, they hanged him as the Jews did Haman; and when an unlucky Baptist chanced to express an opinion among them, they denounced him even to his fourth generation, with as much rigour as the Catholics ever did 'round heads.' In short, *pi-ous* as our forefathers were, they brought all the *will* which characterized the followers of Oliver Cromwell, and vented all the venom which will naturally arise in the breast of a fanatic, upon those who did not walk

according to the letter of their creed, and whose consciences had not yet yielded to the evidence which convinced others. Nor does it appear that these settlers were more honest in their dealings with one another than people are at this day. The history of those times shows plainly that there was as great a proportion of crime then as there is now.

"As pious as our fathers were, they swindled the Indians out of their possessions, and said very little whatever they might have thought about it. They hung old women, because they could not live, breathe, and have a being under water; brought decrepit, gray-haired females to die on a gallows; murdered members of a religious society because their communication was simply yea, yea, and nay, nay. These were the acts of our '*pious*' forefathers! The doings of men who were persecuted for conscience sake, and left home and country, rather than be compelled to perform a ceremony they thought improper or unnecessary.

"That our ancestors were enterprising, industrious, and independent, we are ever ready to admit. But that they were self-willed, bigoted, and superstitious, is an undeniable fact, which cannot be hid under the cloak of piety. It was not because they believed the Quaker or the Baptist guilty of heresy that they banished or hung him: it was because they were jealous of his power; because they did not like to see his society growing up among them.

"From that kind of piety which hangs folks, we pray to be delivered."

CHURCH AND STATE.

The following extract from an article in the 10th number of the "*Christian Statesman*," speaks a language which begins to be uttered in various sections of our country. With what effect time must disclose. We are glad that the sentiments are let out at so early a period, in order that the people may no longer be in the dark with

respect to the principles of some of our American clergy. The "*Christian Statesman*" is edited by a Presbyterian minister, and the article from whence the extract is made, appears to be written by the editor, and is headed, "*The Protection of the Church by Civil Government.*"

"There are certain sets of opinions, which, in every age and country, become current, and are received by the mass of the people, as axioms, without examining the grounds on which they are established, or the causes which render them popular. The mere prevalence of any set of opinions is not satisfactory evidence to a sensible man that they are true, and 'worthy of all acceptance.'

"That civil government has no authority to take any interest in ecclesiastical affairs is the theory of American constitutions, and, almost of course, the popular doctrine of this country. After all it may be erroneous. To assert its truth on the mere ground that the majority embrace it, and that it is embodied in the constitutions of the country, is unsound philosophy. Were this testimony decisive, it would establish a doctrine adverse to the theory in question. For, there is not now existing a civilized, and we may add, a barbarous nation in the world, that adopts in its constitutional provisions of government, or generally embraces in popular sentiment this theory, except the United States. We go farther, and affirm, what no reader of history will contradict, there never was a nation, except the United States, in which some guardianship of the doctrines of religion, and of the forms of worship has not been committed to the civil power. We have many hundreds of millions of civilized men opposed to ten or twelve millions in the United States. Were then the question to be decided by the majority of suffrages, the theory of the American constitutions would be condemned. In truth, it is a mere experi-

ment in our country, the result of which has not yet been fairly tested."

Any comments on the inculcation of such sentiments in this country, would, a few years ago, have been needless. At this period, however, the doctrine will no doubt be readily assented to by the priests and partizans of every sect among us, who have an expectation of obtaining the ascendancy or who are prepared to amalgamate with such sect as shall attain the ascendancy.

The amalgamation of corrupt sects is what we have so much to dread, and it is now the grand theme and topic of numbers in all the popular sects of our land. The advances indeed which have been made in these principles within a few years, among denominations heretofore at variance, are rapid beyond what could have been conceived.

It is true, a few of the Baptists, Methodists, and even the Episcopalians, begin to see the crisis to which they are approaching, and seem disposed to sound an alarm to their more pliable & inconsiderate brethren. But the current has now become almost too strong to be resisted. Numbers in these various sects have been so charmed with the siren voice of those who would gain an ascendancy over them, and been so flattered and applauded for uniting with them in the pompous and popular schemes of the day, that they have lost all power and ability to gird on the armour for combat; and to still preserve the esteem and favour of their pretended friends, they are under a necessity to chime in with whatever they think proper to devise or pursue. The great body of the people follow their leaders; and the intended hierarchy have taken care to secure the interest and favour of those in elevated stations by gratifying their vanity, and making them officers in some of their numerous schemes and societies of the day. The winding up of the drama will show to the deluded people and the victims of clerical duplicity, that the chief actors in what are called the benevolent operations of

the age, were seeking their own interest instead of the advancement of christianity, and aiming to establish their own dominion instead of to promote the welfare and benefit of the community.

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For the Reformer.

The General Assembly of the Presbyterian Church lately issued a "Pastoral Letter" to all their Churches—the first words of which are, "The Holy Spirit," &c. The fifth section reads thus:

"In the first place, the General Assembly are constrained to say, that for the most part, professing christians are not at all aware of the *power* which the Church possesses over the whole character and order of society, and indeed over the interests of the world. But here, to prevent all mistakes, and all evil use that may be made of this declaration, the General Assembly would disclaim, in the most solemn manner, for themselves and the whole church represented by them, the assumption of any power but that granted by the Lord Jesus Christ in the Gospel," &c.

Now let us turn to the history of their predecessors who fled from the iron hand of the Established Church of England, and landed at Plymouth. It was not long ere they assumed the same *clerical* supremacy which their former masters had exercised towards them, and they treated the Quakers and others as bad and even worse than themselves had been treated by the Bishops in Europe. "Severe laws," says Belknap, "were enacted against all kinds of immorality, blasphemy, atheism, worship of saints and images, taking the Divine name in vain, and breaking the Sabbath; and the denial of the right of the magistrate to punish in such cases, was reckoned a most pestilent heresy, and was punished with banishment. They looked upon their commonwealth as an institution of God for the preservation of their churches, and the civil rulers as both members and fathers of them. Some had been admitted as freemen at the first general court, who were not in communion with

the churches. After this, an order was passed, that none but members of the churches should be admitted freemen; whereby all others were excluded from every office and privilege, civil or military. This great man,* says Belknap, "by his eloquence confirmed those who had embraced this opinion, and eminently plead, that the government might be considered as a *Theocracy*, wherein the Lord was Judge, Lawgiver and King"—that the laws which he gave Israel might be adopted, so far as they were of moral and perpetual equity—that the people might be considered as God's people in covenant with him, and that none but persons of approved piety and eminent gifts should be chosen rulers—that the ministers should be consulted in all matters of religion; and that the magistrate should have a superintending and coercive power over the churches. They supposed their new state to be a model of the glorious kingdom of Christ upon earth; therefore all the power, honours, and privileges were their own, and they effectually established their pretensions. "The question at first was banishment, but this proving insufficient, a succession of sanguinary laws were enacted against them (the Quakers and others) of which imprisonment, whipping, cutting the ears, boring the tongue with a hot iron, and banishment, on pain of death, were the terrible sanctions: In consequence, four persons were put to death at Boston, bearing their punishment with patience and fortitude, solemnly protesting that their return from banishment was by Divine direction, to warn the magistrates of their errors," &c. After the fourth execution, the King's order procured by the Friends, put a stop to any more executions.

The following passage, taken from Wm. Leddrie's Letter to his friends, written the day before his execution, will speak for itself.

"Most dearly and inwardly beloved—The secret influences of the morning star, like

* Supposed to be Cotton Mather.

a flood, distilling into my inmost habitation, hath so filled me with the joy of the Lord in the beauty of holiness, that my spirit is as if it did not inhabit a tabernacle of clay, but is wholly swallowed up in the bosom of eternity, from whence it had its being.—Alas! alas! what can the wrath and spirit of man, that lusteth to envy, do unto one that is hid in the secret places of the Almighty? or to them that are gathered under the healing wings of the Prince of Peace?—O, my beloved! I have waited at the door, at the windows of the Ark, and have stood in that watch, which the Master did, at his coming, reward with the fulness of his love, wherein my heart did rejoice that I might speak a few words to you, sealed with the spirit of promise. As the flow of the ocean doth fill every creek and branch thereof, and then retires again towards its own being and fulness, and leaves a savour behind it, so doth the life and virtue of God flow into every one of your hearts, whom he hath made partakers of the Divine nature; and when it withdraws but a little, it leaves a sweet savour behind it—that many can say they are made clean through the word that he hath spoken to them. Therefore, my dear hearts, let the enjoyment of the life alone be your hope, joy, and consolation. Stand in the watch within, in the fear of the Lord, which is the entrance of wisdom. Confess him before men, yea, before his greatest enemies; fear not what they can do to you; greater is he that is in you, than he that is in the world, for he will clothe you with humility, and in the power of his meekness, you shall reign over all the rage of your enemies."

I will only make one or two more extracts from the late Pastoral Letter of the Presbyterian General Assembly to their Churches, and leave the reader to indulge his own conjectures concerning what they would do notwithstanding all their fair pretences, if they had the same power which the New England clergy once possessed.

"The Presbyterian Church, with its distinguishing tenets, and principles of ecclesiastical policy, diffused through this nation, and conformed to the genius of its institutions, is suited to exert a most salutary influence on the country, and to operate as a bond of union among the people of the different States. Her liberal feelings towards other denominations, expressed in her Confession of Faith, her form of government, and the practice of

the General Assembly may do much, should nothing occur to tarnish her character or diminish her influence, to promote peace and brotherly love among the different communities of Christians co-existing with us in this happy country."

Will not this cause other denominations to smile, who know them much better than they appear to know themselves?

Again,—speaking of the peculiar condition of this country, and the necessity there is for the Church to put forth all her exertions, this Pastoral Letter observes:

"Few appear to understand the obligation resting on them to consecrate themselves *and their all* to the service and glory of God; few consider the peculiar situation and duties of Christians in a country in which the Church is thrown on her own resources. *Here*, the Church must furnish ministers, provide places of worship, and support the gospel—for *established churches all this is done by government*. *Here*, the increase of population requires a large increase of religious teachers every year; in old countries, the supply, as to numbers, is entirely adequate. *Here*, every thing depends on the direction of public opinion; in other countries, much on the exercise of authority. So that, in a peculiar way, the Church in this country is called on to exert herself, and bring forth all her resources to sustain the Church and extend the *true religion*."

How very desirable indeed it would be to the Presbyterian clergy for the General Government to exercise its munificence and authority exclusively in behalf of the Presbyterian Church, and to put down, by legislative enactments, all that Presbyterian doctors of divinity should call heresy and false religion. Such an event may ere long be brought about by a successful prosecution of the plans and schemes now in operation for its attainment. The Presbyterian clergy certainly hold the helm in all the great plans and movements of the day, and as certainly they will direct them to their own interest, honour, and advantage. To what an extent they will be able so to direct them, remains to be seen, and time only can make known.

H. I.

QUESTIONABLE STATEMENTS.

According to an estimate made in the New York Observer of August 18th, there are 100,000 souls in the state of New York destitute of the Bible. Says the writer—"From Clinton county we hear that 500 families out of 3000 are destitute of the Bible; from Oswego county that *more than one-fourth* of the whole population are destitute; from Steuben county that although 1000 Bibles have been distributed by the local society, the number of destitute families is not diminished." A little explanation in regard to this last statement, would not have been amiss. On the face of it would appear a falsehood.

[Since the above was in type, we met with the subjoined in the *Gospel Advocate*, printed at Auburn, N. Y.]

OUTRAGEOUS IMPOSITION.

The truth of the following statements is attested by a gentleman of the first respectability, whose name is left with the Editor of this paper, and will be surrendered if necessary. The fact appears to be this:—the priests and their satellites are bent on their own destruction, and the real friends of christianity have reason to fear they will destroy all confidence in religion of any kind. *Twelve hundred families* in the County of Wayne, are represented, by these money-loving priests and their simple adherents, as being destitute of a Bible!! What an infamous falsehood! We should think these Bible society folks would do well to read a certain book, which says somewhere—"Thou shalt not bear false witness against thy neighbour."

[*Ed. Gospel Advocate.*]

"O, beauteous Truth, must thy fair form be sullied by Error's breath?"

It has been publicly proclaimed by the runners and advocates for the Bible societies in this part of the country, that in the County of Wayne there were no less than 1200 families *destitute of a Bible!* Your correspondent, in common with his fellow-citizens of Wayne County, feels somewhat indignant that a report so destitute of truth, and so degrading to the character of the people of this County, should be put into

circulation to slander us; and the writer, since said statement has been made, has taken some pains to ascertain whether there really are 1200 families in this County who are in the wretched situation above alluded to. As yet, I have not been able to hear of a single family of white people, who are able to read, that are without a copy of the Holy Scriptures. Nor do I believe there are twenty-five families in the County who are without that good book. To those who have related such things of us, I would refer them to Proverbs, xii. 22, (together with many other passages which speak against slander and falsehood) "Lying lips are an abomination to the Lord," &c.

The above is enough to convince any rational, unprejudiced mind, that not the least reliance can be placed in the truth of what these "Bible society, Missionary society, Tract society, and Rag-bag society" people are preaching to the world. *Money* is what they are after; and there is nothing too exalted to be trampled on—nothing too sacred to be violated, if they can only build up their own order and thereby enrich a lazy priesthood. *A Hater of Lies.*

Palmyra, Aug. 23, 1827.

Since receiving the above, we have noticed the following in the *Palmyra Sentinel*.

TO THE PUBLIC.

Whereas, certain individuals are perambulating this community, asking donations in money, for the purpose of purchasing Bibles to be distributed among families that are destitute of a copy, and not able to procure one: And whereas it is stated as an inducement to make donations for this purpose, that there are 1200 families in "this very county" who are destitute of a Bible—believing that it is the duty of every man who is, in sincerity and truth, (according to the gospel meaning of the term) "a christian," to use his utmost endeavours to *refute calumny*, to *dispel error*, and disseminate the important and salutary truths of religion,

to the utmost of his ability—I hereby publicly pledge myself to furnish, on application, at my own cost, and free of any subscription or donation funds, every head of a family in the town of Palmyra, destitute and not able to procure it, with a copy of the Bible, well printed and substantially bound

TRUMAN HEMINWAY.

Palmyra, Aug. 9, 1827.

P. S. It is now near a month since Mr. Heminway thus publicly offered to supply the destitute in Palmyra with Bibles at his own expense, and we are credibly informed that he has not yet had a call for one!—[*Ed. Gospel Advocate.*]

[From the *New England Galaxy.*]

BRITISH BIBLE SOCIETY.

In the first article of the seventy-first number of the *Quarterly Review*, a pretty serious attack is made on the annual and monthly Reports of the managing committee of the British and Foreign Bible Society, which are presumed by the reviewer not to contain the most faithful representation of the affairs of that institution. "It is whispered," says the reviewer, "that, in the concoction of these documents, the directors had recourse to a great deal of artful management—in short, that the public were informed, not of the whole truth, which they had a right to know, but of those facts only, which were conceived to be best adapted for augmenting the funds placed at the committee's disposal." It is stated subsequently, that these rumors gaining strength, a strict inquiry had been set on foot; and some gentlemen, who had, for years, exerted themselves very cordially in extending the influence and promoting the objects of the society, applying themselves with zeal to this novel investigation, soon brought to light many matters that might well prefer the shade.

The point raised in the controversy is not the *utility* of the institution, but the degree of integrity, good faith, and discretion, with which its affairs have

been administered. There appears a statement of annual expenses, which appears to develop a most extravagant and wasteful disposition of funds drawn from the public for one of the most sacred purposes. It appears that one of the agents of the British Foreign Bible Society, employed in circulating the scriptures in the Catholic provinces of Germany, receives an annual stipend of 360*l.* sterling [1600 dollars] a year, though it is stated in the annual reports—*reports of which he is himself the principal author*—that he “*seeks no earthly emolument, nor is the affluence of a vain world his aim; he desires not the treasures which moth and rust consume. No—the glory of God, and the salvation of souls—these are the pure and heavenly principles which influence his mind and stimulate his actions.*” It appears also, that the directors of the society have annually expended about 8480*l.* [26,577 dollars] of their income arising *from contributions*, in modes concealed from the great body of their subscribers.

But the charge of the most serious nature made against the society by the Quarterly Reviewers remains to be noticed. It is, in short, “that without one single exception, the new versions which have appeared, either at the direct expense or under the immediate sanction of the Society, have been either executed by incompetent translators, or printed without having been subjected to a proper revision.”

[A number of facts are here stated in support of this charge, for which we have not room.]

STATE OF RELIGION ON THE CONTINENT OF EUROPE.

Extracted from Mr. Irving's Speech before the Continental Society.

“It is not only a distress of nations that is now pervading the Continent of Europe—it is also a universal and overwhelming distress of the Church of God. I am not idle—I have inquired on all hands—I have asked

questions of all persons on whose answers reliance could be placed, and I assert with as much assurance as grief, that on all sides the enemies of eternal life are many and strong. I have conversed with the excellent Von Bulow, who has travelled far and wide for the Continental Society—who has threaded the whole of the northern range of Europe, entering into every frith, penetrating into every creek—perambulating whole tracts of wild and uncultivated land—navigating and internavigating every sea and almost every river of the north. This man have I questioned, and what was the information I received from him? In the whole of his progress, throughout all this vast extent of country, he met with but one minister whose faith in Christ could be called pure and sincere—but one holy man in whom the truth of the gospel seemed to be living; and in the course of the same progress, heard but of one other of whom in like manner it could be said, his ways are the ways of righteousness.”

Such is the declaration made by a preacher in London, in the presence and hearing of a large assembly.

METHODISTS IN ENGLAND.

The following article, from a late paper, is written by some American, who must be as much devoted to “*Mother Church*” as Laban was to his household gods, which Rachel carried off and attempted to conceal from him.

[*From the Little Falls (N. Y.) paper.*]

“In a recent conversation with a worthy and enlightened clergyman of the Methodist church, who has just returned to his home in this country, after an absence of some months in England, and who had frequently enjoyed the privilege of meeting with his brethren in the city of London, we learn the pleasing fact, that the use of that incomparable manual of devotion, the *Liturgy* of the Episcopal Church, is

now adopted by all the Methodist Churches in the city; and the custom is gradually becoming general in the country churches. We regard it as among the increasing evidences of attachment to the *Mother Church*—and we would rejoice to see the efforts of these two Christian bodies united as they should be in the common cause, and their pious members offering at the same altar, with *one head* and *one voice*, ‘from the rising of the sun even unto the going down of the same.’ ”

And have the Methodists in England at last come to this? How long before all the more numerous and popular sects in this country will come into one way of religion, and have it established and supported by law? Sects, and the leaders of sects, when corrupt, are very accommodating in matters of religion and changing their mode of worship, when it will add to their interest and popularity.

THE BEGGING SYSTEM IN ENGLAND.

While the people in England, during the last year, were starving for the necessities of life, we learn that the receipts of the *London Wesleyan Missionary Society* amounted to 201,590 dollars! What hard begging and ingenuity must have been resorted to in order to get such a sum from a community made up for the most part of persons in but moderate circumstances. In many instances, no doubt, where money was obtained, it would have been acting more in accordance with the spirit of christianity to give as many dollars to the individuals as they took farthings from them.

[From the *New York Observer*.]

“AN EXAMPLE FOR PHYSICIANS—A physician in the country has forwarded 5 dollars to the Agent of the American Board [of Missions] in this city, and 3 dollars to the American Tract Society, received for services in his profession on the Sabbath. In the last *Missionary Herald*, we notice an acknowledgment of 50 dollars from an-

other physician, received for similar services.”

It is moved and seconded, that *clergymen* appropriate the amount of what they receive for their services on the Sabbath, to poor widows and destitute orphan children. For why should they be allowed to earn money on that day and keep it for their own use any more than other persons?

It is a singular fact, and worthy of more consideration than it appears to have received, that while our Priests make such great complaints against running the mails, travelling, or doing any thing on the Sabbath which brings gain, they themselves, on that day, make nearly the whole of their living. The wages of some of the Priests in this city, for their services on the Sabbath, amount to the round sum of from 30 to 40 and 48 dollars for each Sabbath, except they should sometimes preach during other days in the week. Are these men only privileged to receive pay for what they do on the Sabbath, at such an exorbitant price too, and put all the gain into their own coffers? For however they may urge it on others to give to the Lord whatever they earn on the “Lord’s day,” they take care not to do it themselves. Nor do they, if ever so rich, fail to take a good fleece from their flock. One Presbyterian minister in this city who receives 2500 dollars per ann., is known to be possessed of great wealth, (not less perhaps than 100,000 or 200,000 dollars) and is now erecting a dwelling house almost equal to a palace. What preachers and pretended followers of Jesus Christ are to be met with in these days, at home, while such great exertions are made to convert and save the souls of the heathen abroad!

For the *Reformer*.

The following piece is translated from a German Maryland paper, printed in Baltimore, No. 334; and is submitted to the consideration of every just and unprejudiced reader.

**"AN EXAMPLE OF BENEVOLENCE
WORTHY OF IMITATION."**

"In North Carolina lives an aged widower, with twelve children, who does not possess much property, and is not free from debt. This man was asked, whether he would give something to the support of the Evangelical Lutheran Seminary established at Gettysburg, and as he had no money to give, he resolved to sow one acre of manured land with wheat, and to give the amount of all that grew thereon to the said Seminary.

"The wheat turned out well, and the benevolent man will keep his promise, and when he shall have received the money for the wheat, he will give the same to one of the agents of the Seminary. Three of this man's daughters, who acquire all they have by spinning, weaving, &c. give each five dollars to the said Seminary.

"Were all Lutheran families, who are not in indigent circumstances, to do the same, then would a sufficient sum of money be brought together to defray all necessary cost of the Seminary, and to send out itinerant preachers to enlighten many thousand persons with the light of the divine word, to feed the hungry with the bread of life, and comfort the mourning with the promises of God. Yea, the honor of God, the kingdom of Jesus Christ his son, and the temporal and eternal felicity of many millions of immortal souls, could by this means be promoted.

"Dear reader, remember the words of Jesus Christ, with which he exhorts us to do as the merciful Samaritan did. Christ says to every one—'*Go and do likewise.*' Luke x. 37."

REMARKS.

It appears that the author of the above esteems and panegyricizes this poor man (which he speaks of) very highly, and tells us about the charity of his daughters: Yet we perceive no other reason for his commendation but because this poor man (if there be such a man in North Carolina) instead of paying his debts, exerts himself to collect a few shillings, by first sowing wheat, and then giving the worth of it to the support of the Theological Seminary at Gettysburg, and because *three* of his daughters give *each* 5 dollars to the same Institution.

But, to make the narrative more pa-

thetic and attractive to the reader, and to lure more people to give money to the same great Seminary, he, by falsely representing Scripture, concludes thus: "Christ says to every one—'*Go and do likewise.*' Luke x. 37."...Go and do **WHAT** likewise? Give money to the Seminary at Gettysburg, and not pay just debts first? Did Christ command this? to do as this man did? What perversion of the words of Christ!!—Yet it appears to be the idea the author would convey.

Christ indeed commanded to give alms to the poor, but did not command the poor and needy to give unto the arrogant, rich, and indolent, and not pay their debts first.

The author of the above ought to have blushed to give such a statement and remarks in private, much more to present them to the public. "Wo unto you, scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers." Matt. xxiii. 14. &c. Is it not disgraceful for men who fare sumptuously, to beg money from such a poor man? and one who is also in debt? We had been made to believe that the *poor* were to be assisted by this great general affair,* but it appears that instead of giving to the poor, they would take the last crumb of bread out of their mouths; yea, and not even spare the widows and orphans. What a surprising way is this to build up the kingdom of Christ, "to feed the hungry with the bread of life," and to "comfort the mourning," &c.

JOHN N. STIREWALT,

From North Carolina.

New Market, Shenandoah, Va.

Aug. 20, 1827.

"Theological Seminaries are fast increasing in this country, among the different denominations who are *approxi-*

* The "General Synod" it is supposed, is here meant, which was formed a few years ago, and soon after established the Theological Seminary at Gettysburg, in this state.—*Ed. Ref.*

minating towards each other, that may terminate in a *coalition*, as the "Holy League" of the Old World, to raise the golden head of the image, and be supported from the revenue of the Union! For there have been *five* attempts to have *Church incorporated with State, since our independence*. The quintessence of the researches of the Jesuits, concentrated into 33 or 34 hundred pages, in my possession, collected from the four quarters of the world where they had access—but are since put down in most countries, being considered dangerous to political governments—considering to *whom* they, with others of the same stamp, owe their *allegiance*—have been flocking to the United States like the locusts of Egypt. And if our rulers and citizens reflect, they may see, that while Babylon is falling in the old world by the suppression of superstitious institutions, they are fast rising here! And Babylon will have her power to darken these regions, unless prevented by the good sense of the people to awaken the rulers."—*Lorenzo Dow*.

Melancholy Consideration.

A writer speaking of the times of Jeremy Taylor, (about 1640) says:

"There is abundant proof, indeed, in the history of the times in which Taylor lived, and of those which immediately preceded him, that (much as every religious party, in its turn, had suffered from persecution, and loudly and bitterly as each had, in its own particular instance, complained of the severities exercised against its members,) no party had yet been found to perceive the great wickedness of persecution in the abstract, or the moral unfitness of temporal punishment as an engine of religious controversy. Even the sects who were themselves under oppression exclaimed against their rulers, not as persecutors at all, but as persecuting those who professed the *truth*; and each sect, as it obtained the power to wield the secular weapon, es-

teemed it also a duty, as well as a privilege, not to bear the sword in vain."

—
TROUBLES AT ROME.

[The following article, dated Rome, June 20, is copied from a late paper.]

Rome, June 20.

INSURRECTION IN A CONVENT.

Impatience under arbitrary controul, a sentiment which during the last half century has agitated so many nations—has, within a few days, manifested itself in this capital, even within the sacred precincts of a convent. The following facts have transpired, and have been derived from a respectable source of information.

The theological starving or fasting (a commodity much reckoned upon at Rome) of Father Micara, a Capuchin, son of a peasant at Frescati, had procured for him the favourable consideration of the reigning Pope, who immediately after his own elevation to the Pontificate, nominated him general Preacher to himself and the Cardinals, created him downright General of his order, and finally raised him to the Cardinalate. The ambition of the tribe of St. Francis, was no doubt gratified by this latter promotion; but the exultation of individuals was in some degree checked by the previous nomination to the Generalship, achieved in peremptory slight of the statutes of the order, which prescribe capitular election. The discontent was increased in consequence of his new Eminence retaining the office after his having been decorated with the red hat and stockings, as well as by his rigour and austerity in the exercise of it, with a view to recall his seraphic brethren and subordinates to primitive discipline. Retrenchments of diet, and suppression of certain other petty comforts and indulgences, were natural causes of alienation, and yielded a sensible pretext for revolt. The intestine war began by transmission of anonymous remonstrances, complaints, and accusations to the Pope, who of course communicated.

them to his protégé. The latter, in general divan, reminding the Friars of their vows of obedience, called upon the writer to stand forth. At first the experiment failed, but the author, having at a private audience submitted certain facts and explanations to the holy father, at last resolutely avowed himself. Invective and recrimination were soon found to be inadequate means of contest; and as the scene of debate was the refectory, or dining hall of the convent, the plates, flagons, and other paraphernalia, supplied abundant arguments of missile and more conclusive nature. The partizans of the Cardinal were inferior in point of numbers, and together with their General, were finally driven to their cells. Several of the seraphs have been seriously wounded, (it is rumoured that two were killed) and his Eminence narrowly escaped much danger from an enormous jug. During the hurly burly, the convent porter invoked the assistance of certain gen d'armes who happened to be passing; but the presence of those gentlemen, in their public capacity, within the sacred and privileged walls, has, it is said, subjected them to a *præmunire*. In the grand procession of Corpus Christi, the interchange of significant glances between the late combatants and their acquaintance in the crowd, was not a little amusing. It is also asserted that a sanguinary conflict, with drawn knives, has taken place among certain nuns at Caprarola, and that seventeen have been seriously wounded.

[From the *Christian Intelligencer*.]

FAMILY GOVERNMENT.

"I do believe that I have the very worst children that ever lived," exclaimed Mrs. Johnson as she seized two of her little ones violently by their throats and shut them down cellar, where she said the "booger" was. Mr. Barton was not a stranger in the family, though the paternal dignity of his demeanour always inspired her with an ambition to have her family appear well when he

was present. "I must take the liberty to remonstrate with you, Mrs. Johnson," said Mr. Barton, "in regard to your manner of producing obedience among your children. Do you really believe that yours are the worst children that ever lived? and do you think of rendering them better by violence and terrors?" The half-distracted screams of the children were heard from below, and Mrs. Johnson sunk into her chair in tears. "Why no," she replied, "my children generally behave pretty well, but when any person is here they seem to act like Sancho Panza." "You mistake Mrs. Johnson, your children conduct no worse when a visitor is present than at other times; but wishing then to have them behave more decently than usual, and being disappointed in your wishes, you the more readily notice their extravagancies, and become enraged at that of which your own management is in fact the cause. Teach your children to behave well when no stranger is present, and you will have no occasion for mortification when they are in company. Your fault is here: You do not carry a steady hand in your discipline over them. At one time you indulge them in all their desires—many of which it must be expected are improper ones—and at another, you fly into a rage and beat them when seeking the most innocent gratifications. Under such circumstances, a child must indeed be a paragon not to behave disorderly. If you would have good children, let me tell you never to let your passions run away with your better judgement. Be uniform, temperate, mild, and yet determined yourself, and your little ones will soon fulfill your wishes. Give no command which you do not mean shall be obeyed. Make no promises which you do not faithfully fulfill. Threaten no punishment which you are not determined to inflict in case of disobedience; and let your chastisements be always proportioned to the magnitude of the offence. In your whole govern-

ment let the spirit of paternal affection be discovered by your offspring. Convince them not by words only, but by your actions also, that you require nothing of them which is not calculated to promote their advantage, and that you punish them only in love, with a view to make them better and happier. In this way you will rear a family of likely children.

"And let me tell you to beware how you think to reform your offspring by *frightening* them into obedience—by making them dread the dark, and filling their heads with superstitious notions about 'boogers,' &c. Deal in realities. Let imagination furnish you with no means of producing obedience. Speak the truth, invariably, to your children, and they will speak the truth to you.

"In short—carry a steady hand;—never correct your children in anger; let love govern all your dealings with them, and by the influence of your own examples, which are more powerful than all precepts, teach them patience, temperance, wisdom and virtue."

Mrs. Johnson heard the frank remarks of her friend in respectful deference—called her children to her—wiped away their tears—spoke the words of maternal tenderness—combed their silken locks—gave them permission to go and amuse themselves in some innocent recreations, and resolved, most firmly, to set herself about the work of *governing herself*, that she might the better be prepared to govern her ill-managed but yet lovely children.

TO OUR READERS.

We have occupied a considerable portion of this number with subjects relative to Church and State. In doing this, we feel that we are only discharging a duty to society; for unless the measures now in operation for amalgamating the more numerous and popular sects, and acquiring an ascendancy in the affairs of this government, are speedily arrested by a discovery of the designs of an ambitious priesthood, it will not be long before all opposition to their designs will be vain,

or rather none, or next to none, will run the hazard of attempting any. One of the strongest reasons for our believing that Church and State will yet be linked together in this country, is the almost general impression that such a thing is not in contemplation, or if it be, that it can never be effected. This is a most fallacious idea, and is directly calculated to prepare the way for such an event the more easily to be accomplished.

A union of Church and State has been brought about by the Clergy, and now actually exists in every civilized country in the world but this; and why should we, without the greatest watchfulness and vigilance, expect an exemption from the common lot of other nations?

We have expressed ourselves conscientiously on this subject from time to time, in order to awaken the attention of our citizens; fully believing that our civil and religious rights and privileges are fast approaching to a more hazardous crisis than at any period since we had an existence as an independent nation. Every day furnishes additional evidence of measures put in train by some of our leading clergy to bring about a state of things which we all ought to dread and carefully guard against—a *union of Church and State*.

A subscriber in Ontario Co. N. Y. writes: "When we come to do as well as we are taught by the spirit of truth, we shall not want any priests, teachers, or lawyers, to teach us what to do; for the great I AM will teach as no man can teach; and if we obey his teaching, our 'peace will be as a river, and our righteousness as the waves of the sea.' I am tired of paying pretended spiritual teachers when God will teach much better without money and without price."

[From the New York Telescope.]

MISSIONARIES AMONG THE INDIANS.

There are now four Indians from the Oneida tribe in the city of New York.

They state that the missionaries among them have divided the tribe into four different parts. The church of England constitutes one party; the Presbyterians another, the Baptists another, and the Methodists another!!!

One sect, they say, teaches them to believe this doctrine, and another that.

They say they don't know which to believe. Once they were all united, now they are all divided.

Is not this proof that our modern sects

sow the seed of Sectarianism and discord among the heathen?

They compass land and water to make proselytes, but do they make them better?

Civilized and Christianized Indians.

POTSDAM, (N. Y.) June 26, 1827.

Gentlemen,—We have "Signs of the Times" at the North as well as the South. A few days since, at the annual Catholic Celebration at St. Regis, the British flag was carried into the church by the British Indians, when the American Indians carried in (or attempted to) the American flag, which caused a general fight. The church is on the Canada side, where most of both parties live. [U. S. Gazette.]

A correspondent in the state of New York, who belongs to a Sunday School, has given us an account of the uncivil conduct of a Sunday School Agent. It seems this agent and would be great man runs down in great style the Sunday School of his neighbour, and its management, in the presence of its managers, the school, and a number of spectators, and praises up his own Sunday School, of which he calls himself president, and boasts of having an honorable judge to grace it the Sabbath preceding. Now, it strikes us, if the school was not rightly managed it would have been better for this agent to have spoke in the first place to the teachers and managers by themselves, and boast less of his own school and of having an honorable judge to grace it. Among his other sayings, as given by our correspondent, are the following:—"In the North School, of which I am president, there is good order and good regulations, and we last Sabbath had the honorable judge K—to grace our school. Were you so minded, you might become as respectable as we are." This man we are told is a Presbyterian by profession, has a large yellow house, and a share in a grist mill, of which he also often boasts, being in all probability a *boasting* sort of character.

To the query inserted in the Gospel Advocate, and copied into the Reformer some time since, respecting the sum of 500,000 dollars said to be deposited in the Bank at Hartford, Conn. as a missionary fund, the Hartford Religious Inquirer replies: "We state, on good authority, that no such monies (500,000 dollars) have been deposited at either of the Banks in Hartford. That missionary funds have been deposited and are now drawing in-

terest, is more than probable; but whether to such an amount, and for secret purposes, is another question." We considered it improbable that so large a sum was deposited for such a purpose, and the editor of the Inquirer will accept our thanks for the information given in his paper.

The following advertisement is taken from a London paper.

Funerals.—Joseph Newton, Undertaker and Hackney Coach Proprietor, begs leave to inform the public that his new hearse, mounted with ostrich plumes, together with his elegant mourning coaches, form an imposing, respectable funeral procession, not to be equalled out of London.

"A Reverend Divine in England," says the Philadelphia Gazette, "has lately been fleeced to the tune of 25,000*l.* [111,111 dollars] at a celebrated card club near St. James's." Another clergyman in England has lately been engaged in a duel.

[Such are some of the fruits of Church and State, and of supporting religion by law.]

New Sect in France.—A sect has risen among the Catholics in France, headed by one Fleureil, who call the Established Religion that of Satan—and denounce its ceremonies. Three of the sect were lately sent to prison for not taking off their hats when the Host was passing.

[*Boston Times.*]

The New York Commercial Advertiser of August 25th, says,—“We understand that the Rev. Joseph Samuel C. F. Frey, is to be baptized to-morrow morning, in the East River, at the upper end of Water street, at 6 o'clock, A. M.”

The amount received by fifteen of what are called "benevolent societies" in this country, during the year, embraced in their last annual Reports, was 356,163 dollars, 55 cents.

We dislike dunning, and have therefore omitted for some time to say any thing to subscribers in this way; but as a season of the year has now arrived when there is a more free circulation of money, we hope our subscribers will not be unmindful of us.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.